# THE UNITARIAN ADVANCE

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Berkeley, California

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

## APRIL
## 1916

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New York Chicago
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# THE UNITARIAN ADVANCE

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# Our Star Island---Isles of Shoals

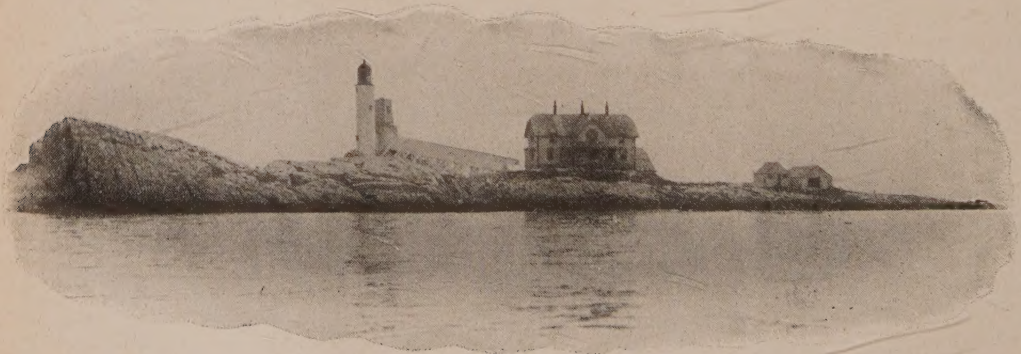
By Charles P. Wellman.

"OURS" because it is already ours in association, affection, spiritual adoption. Ours, too, it shall be by actual possession, if not at this very minute, then speedily. All it needs is the hurry-up assistance of some few more people who have a joyous faith in great spiritual projects, and to whom we can get our message! One of the happiest things about this whole campaign is the spirit of togetherness—no compulsion, but literally hundreds of people contributing all the way from ten cents to a thousand times as much and more! Does that not speak volumes? Such happy, spontaneous giving is seldom seen!

The young people began it last July. Since then (up to the first of March) close to $28,000 have been raised; the island retained by advance payment in accord with an accepted contract to be closed in April; a Star Island Corporation formed; and so much agitation promulgated that we must succeed! We look at it as a unique chautauqua opportunity; a center of inspiration with no limits; a sort of rallying fellowship constantly changing and yet freeing all the while great spiritual, moral, human forces. Surely, *you will do something* to help make this absolutely sure if you have not already done it! Another $10,000 is needed immediately.

A postcard to 25 Beacon St., Boston, will bring you an eight-page leaflet with historical sketch, characteristic cuts, condensed story of the Unitarian and Congregationalist meetings, lists of incorporators and sponsors, the views of prominent men, and, best of all, a feeling that carries something of the passion, love and faith of Shoalers in this undertaking. And it will bring back a gift from you to put this thing through and make you one of us!

"Real spiritual power, broad outlook, congenial friends, dear associations, inspiring speakers, have all united to make Shoals meetings memorable and impressive," says Dr. Samuel A. Eliot. "It is good to make ethics a romance, to make halos of beauty around commonplace things. Let us hitch our wagon to a Star!" says Wm. C. Cannett. "Out at sea, yet on the shore; an infinity of sky and the far reach of white waves; quiet, unbroken by roar of trains or sound of auto horns; fellowship and friendship growing day by day and quickened by great messages on great themes—such," says Hubert C. Herring, one of our Congregationalist co-workers, "are the conferences at the Isles of Shoals." Yet all is not said. For just as sometimes you come across a great book or drama that fills you with a new set of thoughts and inspirations and makes you aware that, in spite of all your words, you have not fully expressed what is in you, so Star Islanders, with the experience of the natural charm and the fellowship of the place, and with a vision of its still greater influence, cannot tell all. But *giving* to the enterprise and *journeying thither for one visit,* will make you one with us and glad you helped in the purchase!



*White Island Light, Isles of Shoals.*

# The Unitarian Advance

*Formerly The Unitarian—Established 1906*

Volume VI APRIL, 1916 Number 8

THE AMERICAN UNITARIAN ASSOCIATION has had the courage of valorous enterprises during the past year, and now it comes to its constituents asking the effectual endorsement which is expressed through adequate financial support. In a conventional way we often speak of this support as "gifts" or "donations" from the churches and individuals. But in honest fact there is no gift or donation about it; simply rational trusteeship. The American Unitarian Association does not accept "gifts" from anybody; simply accepts responsibilities. We entrust it with the administration of some of our own business—to have it done by experts better than we as separate churches and individuals can do it for ourselves. How much do we want to have done for us during the coming year? How eagerly are we insistent that our noble work shall grow, and our splendid gospel bring strength and sanity to a world in crying need of strengthening sanity? "A divine message and a needy world give us boundless opportunity," as Dr. Eliot has said in his ringing statement of the Association's program. How busy are we determined that our workmen shall be, the coming year, in building up the things we believe in? How effectually do we believe in those things, themselves?

* * *

THE world we live in seems a good deal out of joint, these days, in many respects. Horrid war, baffling social problems, unfortunate industrial and financial conditions, vexing issues of good citizenship, exasperating recrudescences of ancient barbarisms in theology and ethical conceptions which threaten to degrade and maim the moral tissue of society in many ways—is it worth while fighting against the error and wrong-spiritedness which lie behind these evils? Do we really believe that in our liberal faith there are principles of sanity and inspiration splendidly corrective of these tendencies? Do we even harbor the conviction that to the degree in which our ideals of rational responsibility in manhood and womanhood, rational understanding of the nature of the human soul, and rational interpretations of the laws of universal right and order, prevail among men, the superstitions and insanities of mistake which make war and industrial conflict and social degeneracy possible will be done away with? We all talk as though we believed such things. If we really believe them, when was ever a time more resolutely challenging than just this year, for making our beliefs take the responsibility of a vigorous missionary consecration? That means more money for the A. U. A. That means more command upon the Association—not in the frowning form of criticism for things not done in the past—but in the encouraging form of generous means to do more with, in the future; the heartening endorsement of more to be expended for work under the Association's direction. If money comes a little harder this year than previous years, the very circumstances making it come hard are the issues which need to be battled against with harder push by our liberal churches. The hardness of the endeavor makes the achievement count for more.

* * *

A NOTABLE feature in the Association's work of the past year has been the prosecution of a missionary campaign—"not with a view to immediately multiplying the number of our churches or achieving any petty sectarian victories, but with the desire and purpose of acquainting the American people with what seem to us the dynamic and permanent principles of religion." This enterprise has taken the form of stirring meetings held at centers where we already have strong churches, but where the church life has been quickened within itself, and the community given greater witness of our essential faith by a seriously emphasized series of definitely religious services focussed into a single week. We believe that this has been one of the most wholesome enterprises that

the Association has ever undertaken. Vitally, it has helped our churches to realize themselves; to become conscious of their own dynamic worth. These are times when it is well for us to define our faith not merely in contrast with or differences from the faiths of other churches, but in straightforward universal spiritual values. Moreover, a significant part of our missionary need, just now, is not so much to convert the world to Unitarianism as to convert Unitarians to vital religion. This, we trust, has been no small part of the accomplishment of the Association's forward movement meetings.

* * *

THE gospel of the Unitarian church is always a good deal more wholesome and saving than that of the ancient orthodoxies which it seeks to replace. Yet we sometimes wonder whether that gospel is always presented in terms that do justice to its intrinsic worth. We discover a tendency amongst some of our preachers, for instance, to present what we may call a type of "stand-pat liberalism" which does not go very far on religion's errand. How many preachers of our faith apparently interpret Unitarianism simply as a gospel of "good cheer" —and let it go at that! Don't believe those ancient pessimists of Calvin's breed, they tell us—who teach that ours is a blasted universe; our method, a ruined and fallen manhood; hell, the doom of the majority of us; and God, a being whose chief function is to punish and avenge! Cheer up! they say to us; the universe is all right; human nature is just what it ought to be at the present stage of the game, "God's in his heaven, all's right with the world;" and there is nothing to worry about, anywhere. Evil? Why, evil is the nicest thing in being if you only look at things properly. Pain? Just a very wise contrivance of the All-Wise One to keep things precisely as they ought to be. Tragedy? Pat the grim giant amiably on the back and tell him he's a good fellow. War? Thank God for every yawning trench and blood-drenched battle-field in Europe today; it is all part of a beautifully beneficent and gracious way God has of bringing things about his way. Sin? Yes, even sin is part of the good-will method. Nothing to worry about; religion means good cheer; Unitarianism means the good news that everything is as it should be. Liberal faith is simply the fragrance of serene optimism—so much better than frowning orthodoxy!

* * *

NOW this is so much better than orthodoxy, and there is so much that is vitally true in this gospel of "good cheer," that it seems a pity to put it even to question. Yet, after all, is our mission in the world just to reassure people that everything is all right, and that the charming characteristic of badness is that really it is just the nicest thing that could possibly be? More resolutely we believe that the chief business of any religion and any faith is to inspire men to fight evil, and fight it harder and more sturdily because of a nobler understanding of the truth. The chief function of a church—we honestly believe it!—is to convince people that things are not all right with the universe; and that if evil, sin, bloodshed, ill will and hatred are in the world today, our primal concern is not to convince people that they are nice things to have in the world—for evolution's sake! —but things to be mightily fought with, with all our minds and souls and strength, that we get them out of the world as rapidly as possible. Unitarianism, as we understand it, is fundamentally more rational warfare against the things that are not right with the universe, and more stalwart conviction that what God means more than anything else is a Power eternally participant with us to fight these things out. Has not a good deal of the ineffectuality of our propaganda in the past been its over-stressed complacency? May not an accumulating increment of vigor come upon us when we lay aside our role of apologizing for evil and proving that human nature, the universe, and the evolutionary processes of progress had better be left to "stand pat"—and valorously assume our share in the great business of changing "things that ought not to be" to "the things that ought to be" —and stress that chiefly for our mission? It is the "stand-pat liberal" who does most mischief in the ranks of those who "pouph-pouph" every enterprise for social betterment, industrial reorganization, suppression of commercialized vice, and

the like, who sneer at all dreams of "making the world better by legislation," "trying to change conditions before you change human nature," "assuming to make over human nature into something God never intended it to be," or believing that anything in the world can be made any better by stirring things up. We welcome the apostle of that "liberal faith" which is faith unto effectual righteousness—eager not so much for "good cheer" as for challenge—seeking not so much religion's optimism as religion's vital incentives. The noblest type of optimism lies that way.

* * *

WE ARE not competent to discuss all the bearings of President Wilson's surprising nomination of Mr. Louis Brandeis to the Supreme Court, but two factors in the surprising incident pleased us very much. In the first place, it pleased us that a representative Jew should be thus honored. We trust that Mr. Brandeis was not selected simply because he was a Jew. That would have been a mistake; for a man's religion or personal circumstances of life should not enter into the decision of such matters to the prejudice of other things. But we like the spirit of tolerance and honestly representative democracy in our President which led him, though himself a Presbyterian and of an ancient line of Anglo-Saxon Americanism, to take it for granted that a representative of a race too often distrusted and despised should be given conspicuous place in one of the most honorable and delicately responsible offices involved in our national government. Moreover, the thing which makes many men question Mr. Brandeis' fitness for a judicial position makes him seem to us peculiarly fitted. He is emphatically not a conservative; his temperament is eager and restless for reform; he has the passion for progress vehemently assertive in his nature. This is supposed to be inimical of the "judicial spirit," it is held inimical of the sacred traditions which our Supreme Court embodies. Now we grant that a Court made up entirely of Louis Brandeises might be a very perilous institution; we would ourselves shrink from such reckless hazards. But notoriously, the Supreme Court is not made up of Brandeises as at present constituted. For a century and a quarter its members have been religiously picked for conservatism and sobriety and the "judicial temperament;" it is beyond all peradventure "loaded" on the side of the sanctity of tradition. The interjection of an avowed radical surely is not going to upset any wavering majority of decorum. Rather, in the midst of a noble company of men selected for "judicial temperament" and conservative instinct, it puts the representative of another spirit as vitally involved in the interests of true justice—the man who is thinking of "tomorrow," however blunderingly, more than he is thinking of "yesterday;" the man who is more concerned as to what "is going to be" than in what "has been;" the man more interested in "what new thing can change the evil of the old," than "what old custom can safeguard from the peril of the new." For this, of course, is what radicalism means; and although it may easily be very blundering and rash and wayward in concrete manifestations, yet its spirit is as much involved in the issues of justice as the spirit of conservatism. It should have its hearing and its voice inside and not only outside of the Supreme Court—and if Mr. Brandeis has other qualities of character demanded for this office and that we know nothing of—we believe that the President has acted with characteristic wisdom in doing this surprising thing.

* * *

WE CANNOT help it! That recent editorial in *The Christian Register* so sagely discussing the ancient tradition of clerical "half-rates" on the railroads gives a wicked chance to miserable non-New Englanders to hilariously hoot and jeer—"provincial!" For is it *The Register's* notion that what happens in New England is all there is that happens in "U. S. A."—all other happenings to westward being negligible exceptions merely? Or would it have us understand that its readers are so closely confined to Unitarians living east of the Hudson that circumstances affecting the lives of other people need not be reckoned with? (We know better than that, for *The Register* circulates even in Texas!) It is undoubtedly true that the pious "New York and New Haven" and its holy New England

satellites virtuously disdain the corrupting practices of bribing clergymen through specious courtesies. But outside of the land of the Puritan and the N. Y. & N. H. R. R., the devious tricks of corrupting clerical souls is more the rule than the exception. For instance, down New York way, the Pennsylvania System, the Reading System, the B. & O., the Lehigh Valley, and the C. R. R. of New Jersey all do thus wickedly; and any one of these (save one) totals more mileage than all the railroading done in honest New England. In the South and great Southwest, from the Atlantic seaboard to the Rio Grande—and this makes some spot on the map of the "U. S. A."—clerical courtesies are universal; and on the Pacific Coast and in the Rocky Mountain section and throughout the Central West wherever two-cent mileage legislation has not dampened the good nature of the railroads, the practice is by no means unknown. We fear the tail of the exception wags the dog of the rule, from *The Register's* point of view. But it is only occasionally that our good contemporary forgets that it is national—and whether it forgets or not it always gives good reading.

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## REV. CHARLES ELLIOTT ST. JOHN, D. D.

THE death of Charles Elliott St. John, minister of the First Unitarian Church of Philadelphia, takes from our ranks a sturdy and consecrated worker of exceptional usefulness. It is hard to think of a man amongst us whose consecration was more genuine and unreserved; who took his ministry with such splendid seriousness of joy; whose wholehearted enlistment to the cause of liberal religion was so resolutely straightforward and confident of the best. Mr. St. John's ministry began at Northampton, Mass., and we suspect that no years in his career have been happier than the years spent there. But his signal importance to the Unitarian cause began when he assumed the pastorate of the young church at Pittsburgh, Pa., and by tireless and tactful leadership brought it up from initial weakness to the assured strength of success which now places it among our leading city churches. His service as Secretary of the American Unitarian Association was vigorous, versatile and effectual. There was an element of resolute democracy and straight-dealing earnestness in his spirit of administration, which undoubtedly gave new direction to the methods of that body, never to be departed from. His ministry at Philadelphia was handicapped from the start by the misfortune of ill-health; yet, despite that handicap, his pastorate there has been strong and constructively effective. He will be sorely missed in every circle of energetic good work for righteousness in the community he lived in; and will be affectionately remembered by his whole generation of Unitarian coworkers as one amongst us who has made it easier to believe that the things we worked for are worth while.

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## AS A LITTLE CHILD.

I had
A little boat on a little sea
When I was a little child;
And the little boat and the little sea
Had a storm that was fierce and wild.
And my little boat tossed on the sea,
In the storm so fierce and wild.

I have
A larger boat on a larger sea,
Now I am a grown-up child,
And the larger boat and the larger sea
Have storms that are fierce and wild;
And my larger boat rocks on the sea
As though I were still a child.

There came
A little calm on my little sea,
When I was a little child;
It spread from shore to shore for me,
And all the waves were mild.
And now
There are days of calm on my larger sea,
As the calm of a little child.

—HARRIET LAKE-BURCH.

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The common problem, yours, mine, everyone's,
Is not to fancy what were fair in life,
Provided it could be—but finding just
What may be, then find how to make it fair
Up to our means—a very different thing.

—BROWNING.

# Seventy-Fifth Anniversary of the Church of the Disciples

## Boston, Mass.

THE Church of the Disciples is to celebrate in April the seventy-fifth anniversary of its founding, and is asking all the sister churches to share in the spirit of rejoicing.

It is a time for looking backward upon the good of the past, and of looking forward into the future.

On the 7th of January, 1841, James Freeman Clarke wrote to his sister, "I agree with those who think it a good time to form a new congregation in Boston."

Acting upon this conviction, a series of meetings was held for conversation and discussion in the parlors of people interested in the new movement.

After several of these parlor conferences a chapel on Phillips Place, which was off Tremont Street, just north of Beacon, was hired, and was occupied for four Sundays. This chapel proving too small, Amory Hall was secured, an audience room up two flights, in a building on the northern corner of Washington and West Streets.

The Church of the Disciples was organized April 27th, upon the simple "faith in Jesus as the Christ," and the single purpose to form a church in which all might "cooperate together in the study and practice of Christianity." This covenant was signed by forty-six names, sixteen others being added within a month.

*Indiana Place Chapel, 1855-1868.*

For seven years the society worshiped in a succession of places, chiefly in Amory Hall, Ritchie Hall, and in the Masonic Temple. Freeman Place Chapel on Beacon Hill was then built and dedicated March 15, 1848.

Mr. Clarke's long illness and absence from Boston led to the sale of this building, but the society held together in Williams Hall, and Mr. Clarke, restored in health, returned to his pastorate in 1854.

The church next came into possession of Indiana Place Chapel, uniting with the society gathered there seven years before by the Rev. Thomas B. Fox. The thirteen years in Indiana Place are remembered today with thrilling interest. There the trying days of the Civil War called forth the noble patriotism of minister and people. Great sermons were preached that called all to stand by one another in those dark hours that the nation might be safe. After the attack on Fort Sumter, said Mr. Clarke the following Sunday in his pulpit: "This is a sort of Pentecostal day, in which the whole multitude are of one heart and one soul; nor says anyone that aught that he possesses is his own, but 'we have all things in common.'" Whenever anything very discouraging happened, Mr. Clarke was full of hope and courage, giving out for the first hymn:

"Give to the winds thy fears,
Hope and be undismayed."

When all hearts were saddened by the assassination of Abraham Lincoln and churches throughout the city were draped in black, the congregation at Indiana Place Chapel felt the gloom lift as they entered the church and beheld the altar draped in the richest purple decorated with lilies.

Here at Indiana Place Chapel, Governor John A. Andrew came for inspiration for his mighty task, giving freely of

*West Brookline Street Church, 1868-1905.*

his own great spirit. Here, too, came Mrs. Julia Ward Howe, the author of our Battle Hymn. Many other distinguished persons were worshipers in this free church, sitting side by side with those whose lives were little known.

The need of a larger house of worship brought a removal in 1868 to a new commodious church at the corner of West Brookline Street and Warren Avenue. Mr. Clarke called this church the home of his soul. Here he preached the remaining nineteen years of his life, completing, as the records go, a ministry of forty-seven years, but better be it said in those great years impressing so strongly his ideals, that his ministry has never ceased.

In a simple auditorium, lighted by God's sunshine, with no impressive architecture nor memorial windows, with no choir nor processionals, but simple congregational singing, to stir the religious feeling, this great preacher and lover of souls held Sunday after Sunday a large congregation who came to the church service hungry for the living bread.

Other kinds of churches may be needed for varying stages of development. It is clear that there was room for *this kind*, and that the need of it will grow.

When the change came, and in 1889 a new minister was called, who but the broad-minded, great-hearted, divinely human Charles Gordon Ames could have followed with perfect acceptance this first greatly beloved minister?

Because Mr. Ames was sincere, because he had his own message to give, because he loved human hearts and because he was blessed with a saving grace of humor, he drew to his support a loyal people, united "in the freedom of truth and in the spirit of Jesus Christ for the worship of God and the service of man." He ministered to this people and to the city and country alike for twenty-three years, successfully carrying the church through a removal to a new house of worship and leading his people to new ideals of service.

Here he preached for five rich, culminating years, and was able to rejoice in the call of his associate minister, Rev. Abraham M. Rihbany, who succeeded him.

At the time of this seventy-fifth anniversary celebration, Mr. Rihbany is completing happily the fifth year of his Boston ministry. Hearts that were loyal to his great predecessors give their willing allegiance to him. The church continues to give a noble message from its pulpit and to attract many strangers to its open doors.

The church that started several new institutions in Boston in the older days continues to reach out its hands in social service. The Disciples Branch Alliance, that had for its early leaders, Abby W. May, Lucia M. Peabody and Lilian Freeman Clarke, and that has rejoiced in having for twenty-five years as its President Mrs. Charles G. Ames, who was the

*Jersey and Peterboro Sts., 1905.*

one to suggest that our women throughout the churches organize in this way, continues to be a force of commanding leadership in the lives of its members. The Sunday school, that had the inspired leadership of John A. Andrew and William H. Baldwin and has taken on in the last quarter of a century new responsibilities in the field of religious education, continues to add to its influence.

The church has been free from debt all these years. It is now securing a larger work in the future by raising as a memorial to its second great minister, "the Charles Gordon Ames Endowment Fund." The present church building is a memorial to the founder of the church, James Freeman Clarke. The noble organ is a memorial to Mrs. Clarke (Anna Huidekoper Clarke), who was ever a strong, serene and gracious personality through the fifty years of her membership.

All the various church organizations are uniting in preparing programs for the anniversary celebration worthy of the event. Visitors who are coming to Boston from April 9th to April 16th will find much of interest in the meetings. A letter of invitation will be sent to each church in early April.

CLARA BANCROFT BEATLEY,
*Secretary of the Seventy-fifth Anniversary Committee.*

# Thought and Character

BY REV. E. B. BACKUS,

*Minister of the Unitarian Church, Lawrence, Kansas.*

THE world has now reached the point where its religious leaders insist that our attitude towards the belief of those who do not agree with us contain something more than toleration; they demand that we replace the negative of tolerance with the positive of sympathy and understanding. Such a change of attitude is essential to the enrichment and continued growth of the religious life. If the liberal would really understand his own gospel he must learn to appreciate the religious experience of his more conservative Protestant brethren, and enter somewhat into the feelings of the Roman Catholic for his great Mother Church. In turn the orthodox Christian will find that his own religion has become more precious to him as he comes into sympathetic contact with the tenets of liberalism. The most striking acceptance of this attitude on the part of organized religion is that of the Bhramo Somaj of India, a native movement preaching the gospel of synthetic religion; trying to impress upon the world that the future religion of humanity must draw its nourishment, not from the teachings of any one sect, but from the religious life of the world; that Confucianism and Mohammedanism, Buddhism and Christianity, and all the other great historical religions from their manifold forms must contribute their quota to the universal religion of humanity.

There is much to justify this growing insistence upon our taking a step beyond toleration to a sympathy of religions. The circle of reality is so vast that from the position of any individual, or movement, only a very small segment of an arc is visible. It is quite necessary that we supplement our vision with the glimpses of the circle vouchsafed to other eyes. Especially is this necessary to the health of liberalism. We are fond of thinking of ourselves as pioneers clearing the ground, and in listening to the ring of our axes in the forest of superstition, we fail to hear the wonderful music of a splendid civilization; in contemplating the little ground we have cleared, we are in danger of forgetting the great cities and mighty states that we have left behind us.

Yes, it is imperative that we bring to our consideration of beliefs that differ from our own an understanding heart. But here, as in everything that brings richness to human life, there lurks danger. It is quite possible for the ethics of love to err on the side of gentleness; our sympathy may lead us to allow something

to go unrebuked which we know, in our heart of hearts, is harmful; for fear of hurting feelings we may refrain from uttering the word which we know is needed. Often a sternness is required of us which seems incompatible with the new spirit which our religion is demanding of us. It is because of this danger, because I agree with Prof. Foster that a bit of Nietzschean sternness must accompany our Christian love, that I have felt impelled to call your attention to the relation which exists between thought and deed, between belief and character, in the lives of men and of ages.

One of the first results of this extended sympathy is the weakening of the spirit of propaganda. How often have we heard some one say, "It doesn't make any difference what a man thinks so long as he lives the right kind of a life." Just as though it were possible for us to separate the two, as though a man's thoughts made no difference in his actions. I say it does make a difference what kind of thoughts a man has, a profound difference. "For as a man thinketh in his heart, so is he." I know that this proverb has been used until it is threadbare, but evidently it needs to be insisted upon as much as ever, needs to be driven home with all the force that our modern psychology can muster. Every thought that passes through the brain of man becomes one of the determining factors in his character, a part of his fate. Every noble thought that registers itself in your brain makes you and all mankind so much richer; every evil thought makes you and all the rest of us so much poorer.

There are, no doubt, many striking facts which seem to belie the importance which the proverb attaches to the thoughts of a man. Particularly in the religious world there often seems to be the greatest of disparity between what a man believes, or at least what he accepts as his belief, and what he is. For instance, some of the harshest, most crabbed, and insulting theologies that the world has ever known have produced the most noble and lovable of men and women. While all of us must confess that some of the products of liberalism, with its freedom, its sweetness and light, are the reverse of all for which liberalism stands. Nature, if she is determined to produce a great soul will do it in spite of the poisonous thoughts upon which it is fed; and if she is bent upon having a distorted, diseased life, all our efforts seem unavailing against her. The western world has for many centuries professed to believe in the ideals of Jesus of Nazareth; for over a millennium it has sought to take the ethics of Christianity to its heart, that thinking as Jesus thought it might be as Jesus; and yet how little do any of us, let alone the great social order, approach the ideal set before us? I fear that each one of us when he goes into his own heart will find that often what he thinks is one thing, what he does another. Often we are appalled at the disparity between our thinking self and our acting self. We know not which is in truth the real self.

And yet, in spite of the disparity, the acting self always tends to become identical with the thinking self. Only as they do become increasingly one, do we find ourselves attaining efficiency and arriving at that inner harmony which it is the task of religion to produce. For most of us the direction of this union is that in which the outward act is slowly brought into greater accord with the inner ideal. The vision of the soul, the inmost thoughts of a man's heart, prove to be stronger than all else. Even in the case of the noble soul that has developed in spite of the theology that contradicts all that that soul is, we are inclined to explain the theology away and to say that deep down in his heart the man has not believed what he has professed even though he has not been aware of his disbelief, and that his life would have been much fuller than it was had it been nourished on a creed more in accord with its own richness. Likewise, most of us are convinced that even though the advance of our civilization towards Christian standards is very slow, we are at least nearer the ideal now than we ever were before.

Let us go on from these general statements as to the relation between thought and deed, belief and character, to a consideration of cases more specific and concrete. If we step for a moment outside the theological world into the realm of everyday affairs, the conditions may become clearer to us. Here is a man with some money to invest. He looks about

and finds a business institution which has a good reputation, and a long, sound record behind it. The men who are its directors can be trusted. Because the man seeking a place for his funds knows this, he decides to throw in his fortune with the firm. He has confidence in the concern and wastes no time conjuring up remote possibilities of dishonesty on the part of the directors. Because he knows that the business is sound, he becomes an efficient member of the firm and can devote all his energies to the productive work of the business. Now then, suppose that some one comes to him with a tale that awakens his distrust in the management, and he begins to fear that he may lose his investment. At once the distrust shows itself in his actions. One of two things takes place. Either his distrust unsettles him to the point of making him much less efficient as a worker, or it makes him more efficient by bringing him to the determination that if things are in a bad way he will do all that lies within his power to straighten them out, he will take matters into his own hands so far as is possible. Each one of us is in the position of this business man. Without consulting our wishes in the matter we have been given some stock in the great business of life, and because of this share we are vitally concerned with the way in which the business is run. The market reports are many and conflicting. Some say that the directing force never makes a mistake and that it can be trusted to the last; others are convinced that while the business is on the whole sound and is getting better there are still some points where we need to watch the work of the directors and that it were well for us to take a hand in the work ourselves. Still others know that the whole thing is going to rack and ruin. Now I may be guilty of overestimating the influence of our *"Weltanschauung,"* our view of the world order, but I can not see how the report which you accept as to the state of this world business can fail to make a great practical difference in the way in which you act. Indeed I am convinced that in a subtle way it does exert as great an influence here as it does in any other business enterprise. There are persons who accept the most favorable market reports, "God's in his heaven, all's right with the world," and they make good, steady workers for the gods of things as they are. Those who think that on the whole things are going well but that they need care here and there are also numbered among the efficient workers and often they get more out of their work than the preceding class because they have more at stake. They are not simply part of a machine, but are undertaking a part of the initiative, part of the creative work. Those who are convinced that the business is not at all well managed and that it is in danger of going to pieces are the subject of the most severe kinds of attack, all the names of opprobrium are attached to them. Ofttimes this is most unjust, for here, as well as in the business of our earlier example, two possibilities offer themselves to the man who is convinced that his business firm is in a bad way. Of course, the man who is convinced that the world is badly run, that it is going to bankruptcy, may simply give up; his loss of faith may simply take all strength out of him; his soul may disintegrate. But on the other hand, the same loss of faith may result in an increased stimulation and lead him to redouble his efforts in an attempt to take matters into his own hands and right the wrong. Surely such an attitude, whether you agree with it or not, is not to be condemned unconditionally. It is often from such men that the world reaps a great harvest of good. Man's attitude towards the world, his thoughts as to how it is being run, are of themselves part of his acting being. Whatever market report you accept it is going to make a difference in the way you proceed.

To come to something yet more specific, let us consider briefly two items from the market reports of the world's past. The first of these is labeled "human depravity." I know of no more striking example of the influence that a thought can have over the lives of men. How many sins against God and man must be laid to this so-called religious doctrine! How long did it hold humanity back by seeking to make mankind escape from himself and the world! What a strong barrier to progress it constructed we see most clearly when we look upon the flood of human energies which broke loose the moment the more healthy Greek attitude towards human

life succeeded in piercing the dam. Even today we are far from having recovered from the blighting effect of this doctrine, and sad to say, the disease still lingers in our organism.

The second item is labeled "vicarious atonement." As in the case of the first doctrine there is a modicum of truth, a real satisfaction of human needs to be found in the belief that the sins of the individual are atoned for by the sacrifice of a transcendent figure, but on the whole I think that all of us would agree that we must characterize such a doctrine as nothing short of vicious. Think of another person winning your salvation for you! Why, it would do you about as much good as for you to have some one else take a university course for you and then you get the diploma; about as much good as for you to have some one else take medicine prescribed to cure your disease. And yet it is by such a means that a large part of the Christian world has sought to win heaven. It is a method which breeds corruption—produces the type of men who can see no connection between their religion and the daily conduct of affair. How much immorality this doctrine has produced simply because men under its influence have felt that it did not make any difference what they did because their future was secured already. The one thing which this world needs above all else is a lesson in responsibility, and it can never learn that lesson thoroughly as long as there exists such a plan of salvation as that outlined in the Christian theology. It is a plan not of salvation, but of damnation.

Perhaps I have gone an undue length in insisting upon something to which all of us would agree. The whole structure of our life is so interwoven with threads of thought that we can not for a moment doubt that what we think determines in large measure what we are. Our schools, our literature, our industry, are every moment telling us with myriad tongues that an idea is just as real as a pile of rocks or a loaf of bread, and further that it is even more necessary that we should have the right idea to use in building the structure of human life than it is that we should have a particular kind of stone or a certain kind of bread. If this is true, why in the name of common sense do we go on calling out that it does not make any difference what a man believes just so he leads a good life? You might just as well say it doesn't make any difference what kind of food a man eats just so he doesn't die right off. The question is not simply does the man lead a good life, but would he lead a better life, richer, fuller, would society be better off, marching forward more rapidly if that man believed something different? You don't find the educator, the doctor, the sociologist, saying in their departments that it doesn't make any difference what a man thinks just so he is a good sort of a fellow. No, if we are going to get anywhere we must get away from this vague conception of goodness, spelt with a capital G, which is made the excuse for all kinds of impossible beliefs, and learn that in this most important of all sciences, the science of human conduct, it is essential that a man think and think right! "As a man thinketh in his heart so is he."

The consequences of this must be apparent at once. We are members of a liberal church; the word liberal, in its root, means free, and it is often taken as signifying that we are free from dogma, so free that anyone of any sect ought to be able to make one of our number without having to listen to anything which would offend him; we are told that the moment a church becomes dogmatic it ceases to be liberal. If such is the case then there is no such thing as a liberal church for liberalism is in itself a dogma. To maintain its own integrity involves an insistence upon things which contradict the very essence of orthodoxy. If a Free Methodist could come to this church and be one of us, and still retain his Free Methodism, I should know that there was something radically wrong with this church and that it had no excuse for being. Do you think for one moment that I would be a Unitarian minister if I thought it didn't make any difference what people believe? No, it is because I am convinced that in a sense just as real as ever orthodoxy meant it, the salvation of the world depends upon its getting rid of its worn-out mythology, of its stultifying theology, and substituting in their place the gospel of liberalism, aye, the dogmatism of liberalism, for there is in it a spirit which would bring new life and vigor to this worn old

world. All of you know that humanity would be saved more than a thousand years of painful, needless struggle and heartache if the Gospel of Channing or Emerson could at once displace that of Billy Sunday.

The only way in which this change can be brought about is by the patient efforts of such little groups as this gathered here today. We know that it is not going to be accomplished in a day, but we are going on quietly with increasing energy to do our work thoroughly, and though the task seems well nigh impossible, we do not despair, for we know that we are working in the direction in which the divine life is seeking to advance. We know that victory shall one day be ours, for we shall refuse to accept defeat. Further, it is not impossible to accomplish this in the spirit which I said at the beginning is being insisted upon by our religious leaders. There must of necessity be criticism but it can be done with sympathy without losing any of its firmness. The supreme emphasis must, of course, be laid on the positive aspects of our religion, and I am sure that with our attempt to share our treasure with others, we shall find in it greater riches than ever before. The times are a challenge to us. The only way we can justify our position in this fellowship is to meet that challenge.

# The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

## THE TERMS OF PEACE.

I TRUST that it is entirely unnecessary for me to explain to the readers of this department that, in entering here upon a discussion of what I call "The Terms of Peace," I am not attempting to prophesy when the war in Europe will end, or to forecast the conditions of international relationships which will be established at that unknown moment by the erstwhile belligerents. A prophet, it has been sagely stated, should not prophesy unless he knows; and if there is any man, in this or any other country, who has knowledge, or even pretensions to knowledge, as to what is destined to come out of the present titanic struggle, I have yet to hear of him. Men are talking about peace, and the terms of peace, all of the time and in every portion of the globe; but this discussion is obviously an expression of desire, rather than a forecasting of facts. As the agonies of warfare weigh more and more heavily upon our spirits, we yearn for an ending of it all. And it is not surprising, therefore, that our minds leap forward in anticipation to the hour when the war drums will throb no longer and the battle flags be furled, and construct in the sweet realm of imagination the kind of new world which we would like to have succeed upon the old which is now so nearly gone. This at any rate is my purpose in this article. I tell not what I see, but what I hope!

First of all, may I assert, without reservation of any kind, that, if I were the arbiter of human destiny, I would end this monstrous conflict tomorrow—nay, today. I would have the bugles sing truce this very hour, and the soldiers lay down their muskets where now they stand. And I say this not, I trust, as a mere sentimentalist who shrinks in horror from the destruction and carnage of the far-flung battle-line, but as something of a student who, rightly or wrongly, sees nothing in the conflict which is worth the incalculable loss of life and property which is involved in its continuance. Our German friends tell us much of the superior type of civilization for which they are contending, but one seeks in vain for evidences of such a civilization in the ravishing of Belgium, the conquest of Serbia, and the alliance with the "unspeakable Turk." On the other hand, our Entente advocates shout clamorously of the great ideals of liberty and democracy which are hanging in the balance before the onslaught of the Teutons, and speak learnedly of the war as a Marathon or a Chalons on a stupendous scale; but one has only to look at Russia to see the

kind of liberty that is involved, and at the slums of England to behold the brand of democracy which is in danger of disappearing. And both sides vociferate without end about the rights of independent nationalism, Germany for her own "place in the sun," England for the sanctity of Belgium and similar little states; but one has only to turn to Denmark or Poland to test the sincerity of the former claim, and to the South African Republic or to Persia, to test the sincerity of the latter. Talk of ideals, on the part of both parties to this warfare, is "tommyrot." What we have in this stupendous episode is only one more sordid struggle of capitalistic imperialism, with shame but a little blacker on the one side than on the other. The search for ideal issues in any part of the field of combat is but a "vanity of vanities, all, all is vanity!"

But let us suppose that there were some such basic issue at the heart of this great battle as the belligerents would have us believe! There would still be no reason for desiring the continuance of the war, for what assurance have we that any just solution can be reached by the strife of admirals, field marshals, and munition manufacturers? When has might ever been the just arbiter of right, or the sword a sound substitute for reason and good will? Or, if an issue of true moment could be so determined by such champions as bestride a battle-field, what evidences are forthcoming from the circumstances of the fight now raging, to warrant us in holding that any continuance of hostilities, however prolonged, can bring decisive and permanent settlement to the dispute? Is not the chance every day growing smaller that the existing deadlock can be broken? Is not the chance every day growing larger that the military situation now pertaining on land and sea will remain unaltered, save for an occasional Champagne drive or Moewe raid, so long as the contending forces hold the field? If the world were not mad, I believe that the war would have ended long since as a hopeless proposition upon both sides. But as madness is of course the *sine qua non* of war, we must be content, I suppose, to see the belligerents ravage and fight and slay, until together they fall helpless from exhaustion.

Whether or not such a drawn battle is destined to be the outcome of the Great War, I for one, at least, in lieu of any ending of the fight today, would name this as the one other consummation most devoutly to be wished by all true lovers of humanity! From the standpoint of immediate causes, I believe that Germany is responsible for the monstrous horror of the existing conflict, in the sense that she could have prevented, or at least postponed, the outbreak in July, 1914. From the standpoint of final causes, however, I am constrained to believe that Germany is in fairness to be regarded as only one of many offenders. When the history of the war is written, generations hence, and the forces leading to the vast disaster are traced back to their ultimate sources, they will be found to lead, without any question whatsoever, to a veritable welter of social disorder and moral anarchy, to which all European nations made their definite contribution. This war had its origin in secret diplomacy, imperial ambition, commercial rivalry, economic exploitation of subject peoples at home and abroad, indecent balances of power, vast armaments of war, national prejudices, suspicions, hatreds and deceits; of these abominations all the belligerents were guilty to a greater or less extent. And therefore do I venture to assert, in the name of divine justice if not of human frailty, that all should alike receive the wages of their sin. I want no nation to come out of this conflict flushed with triumph, but all nations overwhelmed with shame, ignominy, loss, exhaustion, horror. I want to see a truce today, tomorrow, next year, the year after, which will bring victory to none, and defeat to all, of the warring peoples. I want to see a peace, the terms of which will be dictated not by England to Germany, or by Germany to England, but by the Law of Death to both. I want to see a peace conference which will concern itself not with defining indemnities, or transferring territories, or retracing boundary lines, or reestablishing alliances, or rebuilding armaments, and thus providing for new and greater wars in a near or distant future; but with constructing out of blasted hopes and shattered principles of imperial aggrandizement, such institutions and laws of international organization as will bring order out of chaos, civilization out of barbarism, decency out of inde-

cency, and thus make wars and even rumors of war forevermore impossible. I cannot conceive a world bereft of the British Empire, just as I would not conceive of a world shorn of the German people; but how gladly can I dream of a world reordered to the reconciliation of these powers and their cooperation to the high ends of an emancipated and thus glorified humanity. Hence the terms of peace which I desire for the settlement of this great conflict!

First, concerted action on the part of all the belligerent powers, for the physical, political and social restoration of such prostrate and shattered peoples as those of Belgium, Serbia, Poland and Montenegro. All these little states have paid the price of a quarrel not their own. All are entitled therefore to rehabilitation at the expense of those who have used their men, their women, their wealth, their territory, their armaments, as weapons for the fulfillment of their own selfish and cruel purposes.

Secondly, agreement between all the belligerent powers upon some wise policy of immediate or progressive disarmament. Nothing is clearer, as a decisive cause of the present conflict, than competitive armaments; and nothing clearer, therefore, as a condition of abiding peace, than cooperative disarmament.

Thirdly, pending the process of complete disarmament, the nationalization of arms and ammunition, and the regulation of the conditions of their exportation from one country to another. Once get the private profit out of war and preparations for war, and two-thirds of the incentive to urging war will automatically disappear.

Fourthly, the internationalization of all trade routes the world around, and of such strategic waterways as the Kiel Canal, the Suez Canal, the Panama Canal and the Straits of Gibraltar. One contributing factor at least to the present conflict was the refusal of England through many years to consent to any reform of international relationships which threatened her absolute sovereignty upon the seas.

Fifthly, the establishment, by mutual agreement between all great powers, of universal free trade. "Wars will continue," said Mr. Jacob H. Schiff, some weeks ago, with perfect accuracy, "so long as customhouses are permitted to exist."

And, lastly, the organization of such international councils, courts or legislatures, as shall lead ultimately, through mutual concession and cooperation, to the establishment of a United States of the World, after the pattern of the United States of America.

Such are the peace terms, which, with the accompaniment of radical internal reforms in the direction of larger political liberty and true industrial democracy, in all the countries concerned, can give some promise of bringing "quietness and confidence" to a troubled world! Such terms, it must be obvious, can be formulated only by a group of nations which have learned, from the experience of common ruin, that in war there is no longer to be found profit, power, or glory. Wisdom must come from chastening, and life from the dread experience of death! For this result, however terrible, should we here in America, pray; and, with such patience as we can summon and such service as we can render to all our stricken brethren everywhere, sadly wait. Some day the end of war must come; and it must be an end not merely of months of slaughter upon the field of battle, but of centuries of deceit in chancellories, and of ignoble strife in marts of trade and "fields of influence." Nothing else can bring compensation for the stupendous tragedy of our age, for not again can man withstand the shock and loss of universal war.

# Our Readers' Exchange

EDITOR OF THE UNITARIAN ADVANCE:

I have taken THE UNITARIAN ADVANCE ever since it was published as *The Unitarian,* and have troubled it only to renew my subscription, and now I can keep silent no longer.

Why in this enlightened age do we crucify our prophets? Jesus was not received by his own people; Theodore Parker was persecuted by the Unitarians; Bryan, who, though a politician, dares to stand for righteousness as he sees it, is

abused by politicians of all parties; Henry Ford, who ventured money and personal service to attempt to bring about peace, was ridiculed alike by church and state, and in our own papers a man cannot write a paper on preparedness without casting a stone at Mr. Holmes.

If we are not preparing for war, what are we doing—bluffing? Isn't that beneath the dignity of a powerful, Christian country?

In this country, which was founded on the principles that "Taxation without representation is tyranny" and "Government should derive its power from the consent of the governed," I pay taxes and have no voice in government. You can take my boys from me and murder them in war, and tax my property and all the necessaries of life to pay for your army and navy and I can do nothing.

I wish somewhere in THE UNITARIAN ADVANCE you would publish the following from our James Russell Lowell:

"What's the use o' meetin' goin',
Every Sabbath, wet or dry,
Ef it's right to go a mowin'
Feller men like oats an' rye?
I dunno but what its' pooty,
Trainin' round in bobtail coats,
But it's curus Christian dooty—
This ere cuttin' folks's throats."

And now I may be able to keep silent for another decade.

CORNELIA B. WELLES.

*Schenectady, N. Y.*

## NEW YORK LEAGUE OF UNITARIAN WOMEN.

The New York League of Unitarian Women met on Friday, March 3rd, in All Souls' Church, New York, with a large attendance of members. The election of officers for the ensuing year was carried out by ballot as usual, and the whole ticket elected without any opposition and few scattering votes. The new President is Mrs. Bishoprick of Brooklyn. Mrs. L. L. Cochrane succeeds herself as Recording Secretary and Mrs. D. D. Ashley was elected Corresponding Secretary. After the usual business reports, Mrs. Nelson gave the report for the Religious News Committee. The collection was for the Middle States Conference work and the appeal was made by Mr. Blaney. The subject for the day, "Spiritual Aspects of Patriotism," was discussed by the Rev. William L. Sullivan, and was an interesting and exhaustive description of the development and growth of true patriotism and its place in the life of the people. There was no discussion after Mr. Sullivan's address, and the meeting adjourned after the result of the poll had been declared, and an invitation to lunch extended by the President of the Alliance Branch.

BERTHA M. ROBERTS.

## GOD IS AT THE HELM.

I do not hate the God men say hates me,
But grieve if he has made his world amiss;
I do not want his Heaven or fear his Hell,
And have no longing for his realms of bliss.

I'd rather go and dwell with all the lost,
Who failed to make the best of human life,
Than stand beside the shining throne of God,
And weakly shun earth's soul-destroying strife.

I do not think that God has cursed the world;
I do not think he has a Devil foe;
I do not think that man has missed the goal,
Or that he hastens to a place of woe.

I see how all that God has made is good;
I know that earth and sea and sky are fair;
I have no doubt that rightness will prevail,
And that Eternal Love is everywhere.

I see that human fellowship is sweet,
And that men's love is stronger than their hate;
I will not think that God is less than they,
Or that he is not master of his fate.

I know that sorrow is our mortal lot;
I know that much of life we cannot scan;
But I believe that God is at the helm,
And what is right for God is right for man.

—*Cambrian News.*

## THE FAITH THAT IS TO BE.

Midst changing systems, fading creeds,
That fail us in our deepest needs,
Our struggling souls refuse to rest
And call our present good the best;
Our eyes in rapture seem to see
A mightier faith that is to be.

Our fathers' faith we do not slight,
'Twas Truth's grey dawn across the night,
Yet on this world we trust will shine
Some larger beams of light divine;
As one by one the shadows flee,
We seek the faith that is to be.

A faith where truth shall not be feared,
But to it temples shall be reared;
Where beauty unashamed shall dwell
With goodness, and its secrets tell;
Where love shall reign supreme, and we
Shall live the faith that is to be.

Spirit of all, oh rouse our zeal,
Creative passion let us feel,
That we may work with might and main,
The object of our hopes to gain:
A nobler faith, inspired by Thee,
O God, the faith that is to be.

—G. E. Hale.

## LIGHT-GIVERS AND LIGHT-HOLDERS.

By Rev. Geo. R. Gebauer.

THERE are not a few people in the world who are so entirely wrapped up in their selfish interests, that the light within them can not get out. They are light-holders, but not light-givers. The lamp of their being is overlaid with the dust of selfishness and only occasionally there is seen a dim ray of divine light. We meet constantly with such people. They are often very busy and hard-working and speak slightingly of those who are not hustling. They tell us of their success, and we can not but admire their efficiency and diligence. But when we begin to think of the motives that actuate their endeavor, we find that all they do is for self-comfort, self-regard. On the other side are some men and women who think not as much of themselves as of others, not of self-interests but of principles and ideals, great truths, great thoughts. They are the true light-givers, and as such fulfill their real mission in the world.

In living for what is not self but higher and better, in this alone are found strength and true joy for the individual. Indeed, in any higher sense the selfish man can not succeed. We only attain to real success, when we cut loose from all mere self-consideration. Selfish regard acts as a brake upon the wheel of life. Only when a man loses himself in a great ideal will he do ideal things. He shall rise up on wings as an eagle; he shall run and not grow weary. When a speaker prepares an oration to startle his friends and confound his enemies and put him on a pedestal, he is most apt to fail. Only when a great real message takes hold of him and crowds away his little vain self, will he do his best. Then he will not merely startle his friends but carry away his enemies. He will be to them a way to life. Only by doing so will he find the joy he longs for.

If we would give any man advice in his endeavor for success, it would be this: "Get away from yourself, discount all regard for self, take hold of the ideal for which your work stands and let this ideal dominate you. Do not try to glorify yourself, but give yourself to the glory of a high purpose." It is this abandonment to a great cause, which makes the real hero, the real orator, the real actor. When a man is full of his truth and empty of himself, then he becomes a power for good.

Above all in the realm of morality proper, the right hand must not know what the left is doing. Morality which looks in the mirror to see how pretty it is, is no true moral goodness. True goodness is not conscious of doing great things. It ever feels how inadequate its work is. The truly good man will quickly forget the thing he did, looking for better things to do. He will honestly say: "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? . . . . or naked, and clothed thee?" And by that very unconsciousness of his good deeds, he will prove that he indeed is fit for heaven. Perhaps it would be better to say, that

he is in heaven, for heaven is not the place where we receive good, but where we do good.

Now, what we need for attaining this highest best is not ethical teaching, so much as a great overwhelming love. Love for a man, without regard to his race and language. Of course that love for man as man is a germ in every one, it just requires the proper occasion to call it forth. But we know that the quickening of the ideal is best done by one who has lived the ideal life. The call to the selfless life must come from a selfishless liver, from a true lover, from one who has overcome the little life of self and lived in the God-life. It seems to me that herein is the great service of Jesus. He showed the world how far the rays of human love might penetrate into the darkness. In him was life and that life was the light of men. To be a Christian means in the end nothing but to love the things he loved, to live in the ideal in which he lived, to let the divine light of love shine through us into the world.

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## THE KIND OF RELIGION WE NEED.

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By Rev. Geo. F. Patterson,
*Pastor of Peoples' Church, Kalamazoo, Mich.*

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WE NEED an interpretation of religion that is big enough for all truth—not only the truth that has been discovered, but that which will be discovered in years to come. This religion must be bigger than current interpretation of God, Jesus or the Bible. It is pitifully small in any man to create a hell for such as fail to accept his explanation of the will of God. It is a reflection upon the meagreness of the measure of religion that many of the best and greatest of earth's men and women are outside its pale. Charles Darwin and Herbert Spencer knew more of the real greatness of God as revealed in His universe than all the founders of all the creeds together; than all those defenders of the faith whose names are red with the blood of martyrs shed in the name of the Prince of Peace.

Our Bible and all its characters, many and great as they are, are but items in the history of universal religion. The Bible did not give us religion. Religion gave us the Bible. It likewise gave us Moses, Socrates, Zoroaster, Jesus, Luther, Savonarola, Lincoln and a million more whose souls have hungered and thirsted after righteousness.

Religion must be kind. We are all kind when we are at our best. It is only when we are at our worst that men say we are "hellish" or "devilish." The religion that has so much of hell belongs to the dark ages, the torture chamber, the rack and the stake. God is not a savage. He is a gentleman. At the least, He is as enlightened, as civilized, as kind and tender-hearted as you or I.

We need an interpretation of religion that shall sound the note of inspiration for life and its great tasks, its unsolved problems. We can't get this on the basis of the selfish appeal to men to "believe in the Lord Jesus Christ and save their own souls." When the majority of any community become interested in where they are going to spend eternity, to the exclusion of the near problems, all wrongs, oppressions and abominations will flourish. Religion is for today and its work. "Take no thought of the morrow." "Let not your hearts be troubled."

We need an interpretation of religion that instead of cultivating and awakening every fear and superstition that years of education and growth have tended to diminish, will radiate courage, self-respect, love for all truth, the realization that even though men differ from us, they need not be eternally damned for their opinions. Be not deceived; God has never permitted either His sunlight or His truth to be cornered. No book, no creed, no church, no man has all of it.

The very finest thing that religion can do is to call out the highest there is in us; all the chivalry, all the bravery, all the love, all the consecration to great ideals, all the hope, faith and untiring and unselfish service of which we are capable.

This is the way to God. It is neither easy, nor short, but it is open to all, Jew and Gentile, believers in things that men have claimed for God or the Bible or Jesus, and doubters thereof, who are trying to live the clean, decent, helpful, truthful, neighborly life as it comes to them each day.

## KINSHIP.

I am so glad he loved the common things,
The drowsy chicks beneath their mother's wings.

Tall lilies nodding at the folks that pass,
The handiwork of God among the grass.

The sparrows and their brothers of the air,
Content to look to heaven for food and care.

He loved to stray by woods and singing rills,
Companion of the stars and solemn hills.

His friends he chose from men of low degree,
Tillers of land and toilers of the sea.

These things are written on the sacred page,
A star to simple folks from age to age.

And as the glowing words of love we scan,
We feel his kinship to the heart of man.

—MARY DAVIS, in the *Congregationalist*.

## WOMEN AND THE CHURCH.

OUR beloved and revered Dr. Collyer once said to a circle of friends, "If it were not for the women, we should have no churches." Although the generous nature of the speaker molded that grand estimate, it is readily admitted that woman's interest and work are important factors in the life and prosperity of the church. It cannot now be said as it was long ago by a devoted church member, while tears filled her eyes, "We women are only expected to sweep and make biscuits," for their philanthropic and missionary work and constant service for the home church are everywhere acknowledged.

A true church stands not alone for those who can give it a generous support, but for those who are unable to help in the smallest way beyond regular attendance and adding to the sincere worship of every Sunday service. Why so few people attend church is often discussed in social circles and religious journals, and various opinions expressed, from the frank declaration that the church is not sufficiently attractive and helpful to the fact that it is not so generally regarded as the only open door to salvation from untold misery as formerly, and therefore home training in this respect has fallen far below what it once was. But there are many men, women, and, alas, children who labor indoors six days of every week. They either have no opportunities for social life, or so few they serve only as irritants, and none at all for the outdoor life dear to them and necessary for health. Sunday is their only time for recreation.

The Catholic church affords a fine example by its early mass, thus enabling its humblest members to fulfill their religious duty and have time for the joy and rest of outdoor life. Women who employ Catholic servants are impressed by their faithfulness to the church, and no less by the church's recognition of the needs of its humblest members. And they who have had the experience declare that a Sunday outing is much more valuable when preceded by an hour of spiritual meditation and appeal. Could all our churches provide an early short service for these needy ones, what a spiritual awakening and uplift might follow!

The work of devoted women is splendidly manifest in those churches where special committees are appointed to seek the unchurched of all stations, and to visit the poorer members of the town or city, showing friendly interest in their welfare, and most of all in the concerted adoption of a simple, plain dress for church wear, instead of the costliest and most stylish as was once the universal custom. In those churches no longer can it be said as formerly of nearly all churches:

"I do not go to church because I meet there only cold, unsympathetic looks and I find in books at home, or walks in the woods and fields, the true spirit of comradeship my very soul craves."

Or this: "I love to go to church, but when the usher gives me a seat with stylishly dressed ladies and they move away from me, giving me most of the pew, I am made very unhappy; when I am in the church I do not want to think of dress."

These are facts, not creatures of imag-

ination, but let them pass. In many churches they are facts no longer, and doubtless this fine, really Christian progress will spread more and more widely until all churches are homes of the poor and lowly. SARAH E. BURTON.

*Pomona, N. C.*

## CONFESSION OF FAITH.[1]

BY ALICE WILLIAMS BROTHERTON.

The white light of the Truth divine
  Is broken into many a ray;
"Lo here!" "Lo there!" the preachers say,
And brothers prate of "mine" and "thine."
But in God's sight it well may be
  That all in *one* may interweave.
Lord, that each ray leads back to Thee
    I do believe.

I do not know what Heaven may be,
  A City walled with carven gem?
  A glorious company "of them
That praise God's name continually"?
But that His heaven somewhere doth hold
  Full comfort for all hearts that grieve
And love that close all life doth fold,
    I do believe.

I do not know what Death may be.
  That it is not the end, I know.
  What further marvels life can show
Some day I shall fare forth to see
Beyond this little round of Earth,
  With wider vision to perceive
Death's but another name for Birth
    I do believe.

What God may be I do not know,
  His face from me He hides away;
  No Sinai-cloud for us today
His living Presence makes to glow.
But that the Everlasting Arms
  Outside their shelter will not leave
One least frail thing a prey to harms,
    I do believe.

Thou *art*, O God. I know not *where*.
  What matters it where Thou may'st be?
  My soul each hour may reach to Thee
Along the electric chain of Prayer.
Thou who dost know Thy creature's want
  Wilt fail no true prayer to receive.
Nor any rash petition grant,
    I do believe.

Widen my vision to behold
  Thy meaning in all pain and wrong.
  Thy time of waiting seemeth long,
My heart in Thy great Patience fold.
Thou who hast led, dost lead us now—
  In every hour of joy or grief;
Hear Lord! I do believe: Help Thou
    Mine unbelief!

[1]This poem was read at the conclusion of her address which closed the final session of the annual meeting of the Western Unitarian Conference recently held in Cincinnati. Mrs. Brotherton says it was written at the end of a previous meeting of the conference.

## IMMORTALITY.

THIS striking poem by the famous actor, Joseph Jefferson, has not only a charm and suggestiveness of its own, but affords a beautiful side light on the character of the man who wrote it.

Two caterpillars crawling on a leaf,
By some strange accident in contact came;
Their conversation, passing all belief,
Was that same argument, the very same,
That has been "proed and conned" from man
    to man.

Yea, ever since this wondrous world began,
    The ugly creatures,
      Deaf and dumb and blind,
    Devoid of features
      That adorn mankind,

Were vain enough, in dull and wordy strife,
To speculate upon a future life.
The first was optimistic, full of hope;
The second, quite dyspeptic, seemed to mope;
Said number one, "I'm sure of our salvation."
Said number two, "Im sure of our damnation.

Our ugly forms alone would seal our fates
And bar our entrance through the golden gates.
Suppose that death should take us unawares,
How could we climb the golden stairs?
If maidens shun us as they pass by,
Would angels bid us welcome in the sky?

I wonder what great crimes we have committed,

That leave us so forlorn and so unpitied?
Perhaps we've been ungrateful, unforgiving;
'Tis plain to me that life's not worth the living."

"Come, come, cheer up," the jovial worm replied.

"Let's take a look upon the other side;
Suppose we cannot fly like moths or millers,
Are we to blame for being caterpillars?
Will that same God that doomed us crawl the
    earth,

A prey to every bird that's given birth,
Forgive our captor as he eats and sings,
And damn poor us because we have not wings?
If we can't skim the air like owl or bat,
A worm will turn 'for a' that.'"

They argued through the summer, autumn nigh,
The ugly things composed themselves to die;
And so to make their funeral quite complete,
Each wrapped him in his little winding sheet.
The tangled web encompassed them full soon,
Each for his coffin made him a cocoon!

All through the winter's chilling blast they
    lay,
Dead to the world, aye dead as human clay.
Lo, spring comes forth with all her warmth
    and love;
She brings sweet justice from the realms
    above;

She breaks the chrysalis, she resurrects the
    dead;
Two butterflies ascend encircling her head.
And so this emblem shall forever be
A sign of immortality.

—JOSEPH JEFFERSON.

## THE COMMUNITY'S DUTY TO THE POOR.

From a Private Letter by Frederic C. Howe, Commissioner of Immigration, Recently Published in *The Public* of Chicago.

I AM very glad to amplify what I said in Cleveland in reference to privately organized charity. I do not believe in it; do not believe that organized society has any right to turn this most sacred of all functions over to any private agency. Even though it might have been justified fifty or a hundred years ago, it is no longer justified when industrial conditions make it impossible for the individual to control his work, own his tools, or create opportunity of any kind. Charity is a social, not an individual burden, and society itself should maintain all of its relief agencies. Certainly it should maintain the most sacred of all, the investigation, care and maintenance of those least able to care for themselves. It should substitute municipal relief for private relief.

Further than that, I think it is an arrogant assumption for the rich to pass upon the worthiness or unworthiness of the poor. If anyone is to perform this function it ought to be the poor themselves. Christ was very loath to judge; and the judgments registered by organized charity through paid employees do as much to destroy the self-respect of the poor and make them feel that they are charity patients as anything I know.

I am speaking just as strongly as I can about this, because I feel just as strongly as a man could on this subject. I believe in a public police and health department, but I believe far more in a public relief department.

Further than this, we are, so far as I know, the only civilized people who sanction the idea that one class should be endowed officially with the right to look after another class. Foreign autocratic countries perform all their relief through public agencies.

I will even go farther. In my opinion private organized charity is an obstacle in the way of justice. If we had no such organizations men would think of fundamental reforms; they would think of ways and means to abolish the causes of poverty, rather than the consequences of it. I know of many instances where organized charity opposed practical movements, like motherhood pensions, minimum wages, and housing reforms. Why? It seems rather hard to say it, but I believe it was because the class which administers charity is the class responsible for poverty. It is responsible through the unjust economic conditions which this class perpetuates. And it is the very halo which organized charity throws around itself that makes it doubly difficult for us to penetrate to the real cause of industrial injustice and put an end to it.

There is nothing radical in what I am saying. Practically all of the poor feel this way; they all feel that their self-respect to be undermined every time they have to go to a charity organization or society, and they go to them only as a last resort. And we have no right to require this of them. You, I, or anyone else maimed, injured and distressed by the injustice of present-day conditions have a right to go to our fellows, to the city, to the community, and demand that the community itself shall bear the costs of the community's own wrongs or of industry's wrongs, for the wreckage of society today is social; it is no longer personal.

And we have no right to require this of them. You, I, or anyone else maimed, injured and distressed by the injustice of present-day conditions have a right to go to our fellows, to the city, to the community, and demand that the community itself shall bear the costs of the community's own wrongs or of industry's wrongs, for the wreckage of society today is social; it is no longer personal.

In speaking thus directly, it is with no criticism of any individuals, or any lack of respect for individual men who are engaged in organized charity. It is the system that I protest against, just as I protest against the system which permits bankers whom I respect to organize monopolies, or individual railroad men to exploit the community. As individuals I have respect for them, but I do not believe in the institutions which they, in an impersonal way, use for the exploitation of society.

## "THE RELIGION OF DEMOCRACY."

By Rev. William G. Eliot, Jr.

SUCH expressions as the "religion of democracy," other statements that are tantamount to the deification of democracy, and the cutting out of every consideration that will not comply with its formal and sometimes dogmatic terms are all evidence that many people in these days are being tempted to make of democracy a religion, or to accept it as a substitute for religion.

Democracy means the equality and sovereignty of the people.

Religion is "the practice of the presence of God."

Democracy, far from being in itself a religion, is not even religious unless it is practicing the presence of God. And it cannot practice the presence of God if it is made an end in itself; if, so to speak, it simply practices its own presence; if it fails of connection with ideals which transcend the bare fact or possibility of popular equality and popular control.

Even more specifically, democracy is not practicing the presence of God when it definitely levels down instead of leveling up. But it cannot level up without ideals—ideals of character and happiness, which are not necessarily implicit in the theory or the practice of popular equality and popular control.

If democracy minus religion is undesirable, then democracy itself can scarcely be taken as a substitute for religion.

The last century and a half have witnessed three mighty movements, all closely interdependent—the movement for individual freedom from civil and ecclesiastical bonds, the scientific movement, and now the movement for complete democracy.

We have tried making a fetish of freedom; we got *laissez-faire* and a brood of social ills.

We have tried making a fetish of science; and we got some very threatening forms of monism, of the "left" and of the "right"—of blank materialisms and of equally blank pantheisms and pseudo-spiritual philosophies and cults.

Shall we, more particularly shall we as Unitarians, who have perhaps been too prone to yield to the temptations already indicated—shall we make a like mistake with democracy? Shall we make it a fetish? Shall we regard it as an end in itself?

Freedom must recognize that man and society voluntarily in allegiance to nothing may become the involuntary victims of anything.

Science must own its limitations and always subordinate itself to facts—even if some of the facts are too much for it!

Democracy, likewise, must minister rather than be ministered unto.

The difference between democracy and religion reminds me a little of the difference between a ventilating system and fresh air. And when I see men substituting democracy for religion, I am reminded of some of these patent and very costly schemes of schoolhouse ventilation, which give 50 degrees in one room and 80 degrees in another—but it's against the rules to open a window because then the system won't work!

If freedom, science and democracy are made ends in themselves—then to open the windows will spoil the systems. But if these systems are made to subserve the "plan of God" for human virtue and ideal human happiness their work is but begun. Their true glory will be to serve, not to dominate; to worship, not to be worshiped.—From *The Pacific Unitarian.*

## THE SUMMER INSTITUTES FOR RELIGIOUS EDUCATION.

An advance announcement of the dates for the institutes may be of use to our schools. They will be as follows:

Andover, N. H.—From June 25th to July 1st.

Meadville, Pa.—From July 5th (evening) to noon of July 21st.

Isles of Shoals, N. H.—From July 24th to July 29th.

Programs of the work at each of these sessions will appear next month.

Willie—"Mamma, do people that lie ever go to heaven?"

Mother—"Why of course not, Willie."

Willie—"Gee! I bet it's lonesome up in heaven with only God and George Washington!"—Exchange.

# SOUTHERN CONFERENCE NOTES

The annual meeting of the Southern Conference will be held with the church at Richmond, Va., April 25th-27th, and plans are being perfected to make it a gathering of exceptional interest. It is unfortunate that the Southern Conference sprawls so much! It is a long way from Texas to Oklahoma or Florida, or even Louisiana, to Richmond, and it isn't a very short distance from Richmond to even its nearest neighbors. The more for this reason should exceptional pains be taken to bring as many of our people and ministers together as possible for this important conference. Churches are urged to remember that private pocketbooks cannot often avail to pay the traveling expenses of ministers or delegates to such meetings; and yet it is worth while from every parish point of view to have the churches represented at least by their pastors. It is an item to be counted in with an annual church budget.

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### Louisville, Ky.

A lecture by Rev. Samuel McChord Crothers, D. D., at the Church of the Messiah, on "The Call of American Patriotism," was greeted by a representative and interested audience, over five hundred persons being present. Preceding the lecture, the monthly meeting and supper of the Layman's League were held in the parlors of the church, the supper being served by the Junior Alliance. Seventy-eight men were present and greatly enjoyed coming into informal contact with Dr. Crothers.

Rev. Maxwell Savage visited the city of Nashville, Tenn., recently with inspiring witness of our liberal faith, at the request of the American Unitarian Association.

The work of the Post Office Mission Committee of the Woman's Alliance proves how many scattered liberals there are south of Mason's and Dixon's line, if only we could gather them together. A recent letter from a man eighty-three years old, living in the mountains of Kentucky, was pathetic in the joy over the "new gospel" which the Unitarian tracts have carried to him. He reads and rereads them, and passes them on to his "intelligent neighbors."

The Branch Alliance voted at a recent business meeting the sum of $25 as its present contribution to the Endowment Fund of the National Alliance. It will if possible before May increase the amount.

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### Dallas, Texas.

Rev. George Gilmour has been giving a series of sermons on "Eminent Unitarians," alternating with sermons on the Unitarian faith. The sermon on "Character as a Means of Salvation" was repeated by request at a largely attended service.

A lecture on "King Lear" was given by Prof. Clark of the University of Chicago under the auspices of the Woman's Alliance.

The church supper and the play following were in keeping with Washington's birthday. Mrs. Stenger presented some of the children of the Sunday school in her charming playlet, "The Spirit of '76," which was received with much enthusiasm.

The literary and social meeting of the Alliance was held at the home of Mrs. E. H. Pollard. Mrs. Stenger gave a reading of "The Cherry Orchard," by Auton Tchekhor.

The Y. P. R. U. has had papers on the following subjects: "The Unitarian Movement in Hungary," McDonald's novel, "Robert Falconer," "The Life, Work and Spiritual Inspiration of Leigh Hunt," and a review of Mr. Rihbany's, "A Far Journey."

A public recital at the church was recently given by Prof. Kreisig, assisted by Mr. Givers—a rare treat for all who attended. Mr. Givers read the life of Mendelssohn and Professor Kreisig illustrated the text with his musical interpretations of the different periods of the composer's development. This was the first of a series of "Little Journeys to the Homes of Great Musicians," given under the auspices of the Unity Club.

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### Atlanta, Ga.

A notable event in the history of this church was the presentation of a morality play, written by Mrs. Edward T. Ware

of Atlanta University, and enacted before two packed houses. Many people were turned away. By the request of the minister and splendid interest of church members, arrangements were made while the church was building to have dramatic performances in the auditorium as frequently as money and talent would allow. Mrs. Ware wrote the play at the request of the minister, and Mrs. William C. Spiker, one of Atlanta's best dramatic art teachers, and a good friend of the church, consented to direct the performance as well as take a part herself. The purpose of presenting this play, which is entitled "The Starry Way," was to bring the drama into the church as a means of adorning more beautifully and making more gripping the message which the church has to give.

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### Oklahoma City, Okla.

An inspiring event in the story of this church was the visit, February 20th, from Rev. S. A. Eliot, D. D., President of the American Unitarian Association. A large congregation gave him welcome, and his stirring address and personal conference with the people were full of inspiration and enheartenment.

Rev. C. S. Bodwell has announced for his sermon topics for March: "The Pace that Cures, or What Can a Rational Religion Have to Do with Bodily Health?" "Old and New Ideas of Charity;" "I Did Not Raise my Boy to be a Minister."

A Religion School Orchestra is being organized to add to the interest of regular Sunday sessions. Indeed, the growth of this Religion School is one of the most encouraging aspects of our church enterprise.

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### Mr. Kent's Invasion of Texas.

It was a happy inspiration at 25 Beacon Street, Boston, which brought it about that the Rev. George Kent, minister of the church at New Orleans, should be commissioned to visit the churches of Texas in midwinter, for a series of reviving and enheartening religious meetings. It was good for Texas, and we hope that it was interesting to Mr. Kent. The campaign began with Houston, where the Rev. Thomas Clayton, with characteristic zest, had filled shop windows and bulletined the heads of street cars with the welcome news that something was to happen of a Unitarian sort in Houston the week of February 3rd. It happened! "The Gospel for Great Times" was the general topic of Mr. Kent's mission in all the cities that he visited, though his specific topics varied somewhat to meet the local circumstances. But it was all vigorous, full of good cheer and challenge, and lucidly expressive of the real Unitarian optimism. At Houston, two week-night meetings and a Sunday night service were held with increasing congregations and much eager interest.

At San Antonio, also, an energetic committee had worked out a successful publicity method, so that the whole city knew what was happening. On the evening after his arrival, Mr. Kent met the people of the local congregation in an informal social gathering at the residence of Mrs. Conrad Schasse, and gave a keynote statement of his mission. The ballroom of St. Anthony's Hotel—the largest "tourist establishment" in the city—had been engaged for two public meetings on the following evenings, where good audiences gathered to hear inspiring addresses. Perhaps the most interesting meeting of all in San Antonio, however, was that of the Men's Liberal Club, where Mr. Kent gave a stirring address on "Playing the Game." The Sunday services were really the best, however, large congregations being present, and the sermons on "The Religion of Jesus" and "God and Man at Work Together" going straight home to many people hitherto unacquainted with our gospel.

At Austin, the meetings took largely the form of platform meetings, Rev. George H. Badger of San Antonio and Rev. J. M. Wilson, now in charge of the church in Austin, assisting Mr. Kent in the speaking. Two Sunday services and two week-night meetings were the program here; but besides, and perhaps best of all, was a "get-together" dinner served at the home and by the invitation of one of the families, where good heart-to-heart talk gave evidence of the real vitality of the Austin enterprise. We suspect that we made Mr. Kent work harder for a month than he had ever worked before —at this sort of thing; but he acted as though he liked it, and we all knew that it was splendidly worth while!

# WESTERN CONFERENCE LETTER

The matter of an increase in the Endowment Fund of the Conference has recently been brought to the front by action of the Board of Directors, which looks forward to the acceptance of added financial responsibilities of from $300-$400 a year. A part of this the churches will undoubtedly meet by increased subscriptions, but some increase in the Endowment Fund is very desirable, perhaps even necessary. A friend has offered to give $1,000 towards this increase if a like amount can be secured from other sources before our annual meeting. A portion of this sum has already been promised. It is hoped that those who read this notice will make up the balance of the amount needed.

Financial matters being thus in focus, we herewith give the letter just sent out to our churches by the Treasurer:

"Another year has passed, and again it is the duty of the Treasurer of the Western Unitarian Conference to call the attention of the churches to its need of their loyal support.

"Last year's report showed a slight falling off in the amount of contributions, and as the Directors of the Conference have this year been obliged to considerably increase their expenses, there is need of greater effort to meet this additional burden. The fiscal year ends May the first. May we emphasize the need of sending in subscriptions as soon as possible?

"We hope this appeal will meet with a response even more generous than in the past, and that, wherever it is possible an increase will be made in the contributions."

It is not too early to call attention to the fact that the annual meeting of the Conference will be held at St. Louis, Mo., May 16th and 17th. There will be an effort to confine the business meeting to the smallest possible limits, and to make the Conference as inspirational in character as possible. The dominant theme will be "Essential Religion." It is fifteen years since the Conference met in St. Louis, and an endeavor will be made to make the meeting a memorable one. The holding of this meeting outside Chicago breaks up the custom which has been adhered to for a considerable time of holding every other annual meeting in Chicago.

The annual meeting of the Religious Education Association, February 29th-March 2nd, brought a sufficient number of Unitarian ministers to Chicago to make possible an unusual opportunity for fellowship and counsel. A luncheon was held at the City Club and one afternoon devoted to distinctly denominational affairs. Other casual opportunities for getting together were also seized upon.

President Eliot of the American Unitarian Association combined service to the government as one of the U. S. Commission upon Indian Affairs, with service and inspiration to a number of our churches. He visited the churches at Oklahoma, Wichita, Lawrence, Kansas City, Omaha and Milwaukee. He also served upon an important committee of the Religious Education Association and gave an address upon "Dynamic Forces in American Life" before the Sunday Evening Club in Chicago. Only twice before in the history of the club have Unitarian ministers appeared upon the program. This Sunday evening Club is one of the outstanding features of the religious life of Chicago. Sunday evening services are maintained in Orchestra Hall with a chorus choir of nearly a hundred voices and a fine quartet. The speakers are leading men from every part of the United States and Canada. The auditorium, which seats 2,700, is usually filled and sometimes hundreds are turned away.

The district has recently been unusually favored with visitors from outside. The Eastern men who have been speaking at Omaha and at Colorado points have visited the Chicago headquarters; William Channing Brown, Field Secretary of the A. U. A., on his return from Rocky Mountain points, is visiting Wichita, Kan.; and Dr. Crothers, returning from the Pacific Coast, gave three addresses at Madison and one at Kenosha.

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### Iowa Letter.

The spirit of aggressiveness seems to be the keynote upon which the Unitarians of the Iowa Association are playing. Opportunity is often created, and the unset-

tled condition of the age offers a splendid occasion for calling attention to the deep and fundamental truths of positive liberal Christianity. An age of special material prosperity is seldom conducive to a high spiritual tide, and for the past few years Iowans have been coining dollars from the farm and the mercantile business. The world turmoil has called attention to the fact that other interests besides corn and coin are essential—hence the renewed interest in matters of the mind, heart and soul.

*Davenport.*—The Davenport people are awake to the call of the hour. Monthly calendars are mailed to the members and friends of the church, announcing the topics upon which the minister is to speak for the month, and also the social, literary and administrative work of the different societies. A circular letter from the minister is mailed to the members and friends of the church, and each letter calls attention to some vital and often neglected truth. The March letter sets forth in an original and plain fashion the sin and danger of indifference. It punctures the common fallacy of thinking freedom of thought and belief can be perpetuated without individual and personal effort and loyalty, or without a well-organized and a well-attended liberal church.

*Des Moines.*—The Des Moines church is still feeling the special inspiration of a newly settled minister, who is going about his business like one "having authority," trying to make Unitarian Christians, explaining what Unitarians believe instead of telling folks what they cannot and do not believe. The latest news is that the minister and church members are campaigning for one hundred new church members during March and April with thirteen members secured the first seven days of the campaign. Good work!

*Griswold.*—A new Young People's Union of forty-seven members gladdens the hearts of the workers in this fraternal parish, and paves the way for future strength and perpetuity. Once it was true, to "train up a child in the way he should go, and when he was old he would not depart from it," but some of us have at times been made to feel there was considerable truth in Dr. Allen's interpretation, which is, "Today, train up a child amid indifference to the church and religion, and when he is older, away he goes." A right attitude toward the church among parents is a strong factor in shaping the future characters of boys and girls. The Association congratulates the Griswold people and their splendid minister and family, hoping this infant organization will "grow and wax strong and mighty in the Lord."

*Iowa City.*—The Iowa City friends recently enjoyed a visit from a former pastor and his wife, Rev. and Mrs. H. H. Schumacher of Helena, Montana. The occasion was made memorable by an Alliance "frolic" and a sort of reunion of forces and friends. Mr. Schumacher occupied the pulpit on the morning of February 25th, speaking upon the topic "What Would Jesus Do Today?" In the evening of the same day he addressed the Young People's Union upon the subject, "Liberal Christianity and the War." It is a matter of good report that Mr. Schumacher touched upon some very vital points in a lucid and entertaining fashion, and his visit was greatly enjoyed. Prof. G. W. Stewart of the Physics department of the State University occupied the pulpit Sunday morning, March 15th, speaking upon the topic, "Jesus' Conception of God." The annual meeting of the Alliance was held March 10th, and Mrs. A. W. Brant was elected President; Mrs. D. P. Gilmore, Vice-President; Mrs. L. P. Sieg, Treasurer, and Mrs. William Lawman, Secretary. The happy salutation is, "Everything is going all right."

*Lincoln, Nebraska.*—The request for news items from this parish brought several interesting reports, introduced by "Church News Items"—"that made me wish I was far, far from home." The day of apologetics is not past, but wholly unnecessary in this instance. The Lincoln church has the proud distinction of having for its minister a modest man, but brave and alert. He has a story now to relate, which will go down in history as one of the big things attempted at a critical time in the world's tragic life. He was a guest of Henry Ford, upon his Peace trip, and is in greater demand as a speaker than before. During his absence, the work of the church was carried on by the efficient laymen and Mrs. Weatherly. At the recent annual meeting, Mr. A. J. Sawyer, who has served as Chairman of the Board for several years, was reelected, and the Treasurer's report was satis-

factory. This means a balance on hand, with all bills paid. In this parish, there is a unique Men's Club, which meets monthly and without any prearranged program discusses questions directly related to the administrative welfare of the church and the report is, "We have never failed to have some interesting and important subject for discussion."

The Secretary of the State Association was in Des Moines, January 11th, attending a meeting of the Board of Directors of the State Anti-Tubercular Association, of which he is a member, and in the evening met with Mr. Reese and Mr. Griffiths and made tentative plans for a series of meetings in the Iowa churches, but the men wanted as speakers could not be obtained for this year, and the plan will undoubtedly be carried into effect early in the coming fall. Sioux City is planning a thirty-first anniversary, and Des Moines contemplates a spring conference.

A basket social and a get-together meeting is scheduled for March 15th, and a men's minstrel show for April. The Students' Liberal Religious Union, which numbers about fifty, is studying the lives of some of our Unitarian and other liberal men and women, in their efforts to find their faith and "themselves."

R. D. VAN TASSEL.

# THE NEW ENGLAND NEWS LETTER

Splendid letters of parish activity have come from several New England parishes in response to your correspondent's inquiries. From the Westminster Unitarian Church of Providence, R. I., for instance, it is written, "The tide has been rising for some time; things are particularly spirited just now." Then comes a description of the Men's Club, with its 133 members, whose interest and activities nearly match those of a splendid Alliance, surely an envious bit of news for many a church! Live clubs for girls and boys are maintained, the boys having studied the last year the history of Europe, and this year following the course and effects of the war; an enthusiastic Sunday school, with children's choir to lead in the singing, has furnished "a club composed of older scholars, which took form spontaneously to serve as a sort of volunteer corps for any service that can be rendered to the church." There comes the fine word added, "But all our *best* effort is being concentrated on the church as a place of worship," while to cultivate hearty, social life there is a series of old-fashioned sociables, attended on an average by 170 people. What wonder that church is in "a healthy, vigorous, hopeful condition!"

Again, in New London, Conn., things are flourishing. The founding of the Connecticut College for Women in that city has given much help to our church there, and not only is Mr. Swisher called upon to preach and speak at the college, but its President and professors return the favors by lecturing and speaking at the church! Of particular interest in the report is the Class in Modern Drama, drawing people from other churches of the city; the Alliance contributing with all its other work more than 1,000 articles for European camp hospitals; the complete revival of the Young People's Society, with its program based on "Pioneers of Religious Liberty." Their motto, "A severe thing is a true joy," may help to account for new interest in great leaders; a happy willingness to lead the meetings and to carry on social activities for other purposes than their own pleasure!

Up in Vermont, the Montpelier church goes happily forward. At the annual meeting, the Sunday school especially received deserving attention and was given a larger appropriation for its work than ever before. In loving memory of Dr. Wright, so long minister of the church and people of that vicinity, a memorial biography is to be undertaken which will also be a history of the first half-century of the church. Some of the country schoolhouse preaching, begun thirty years ago by Dr. Wright, has once more been taken up by Dr. Carson. At the midwinter meeting of the Unitarian-Universalist Ministerial Association of Vermont and Quebec, Dr. Carson and Mr. Staples of Burlington were speakers, while Revs. Osgood and Daniels of Brattleboro and Windsor were also in attendance.

Taunton and Fall River, Mass., both report very happy church growth. Mr. Sturtevant says, "A splendid year in

every way," and goes on to tell of new families, large additions to membership, the Quiet Hour on Thursdays, which seems to fill a great need as people from all about—from homes, offices, shopping—come quietly in and fill the large auditorium. Parishioners also take great interest in the Knights of King Arthur and the Queens of Avalon, and have fitted up most happily a castle room for their special use! A happy parish is to be inspired by Knights and Queens! In Fall River growing Sunday congregations, a new Men's Club, active Sunday school, a Young People's Society that enjoys lectures and dramatic plays, are reported. Each month there is a pastor's message that is vital and directed at some vital point in church life. "A genuine revival of interest," Mr. Robjent calls it.

About Boston a good deal of interest has centered in special meetings, which many churches have conducted, ending with a special week at King's Chapel, where for the first three evenings Dr. Pierce of Washington, D. C., preached, followed by Dr. Frothingham of Boston, Mr. Jaynes of Newton and Prof. Peabody of Harvard.

Interest in the May meetings is beginning to manifest itself, and one of the first announcements comes from the Alliance—that its platform meeting, which for so many years has now been crowded to overflowing, will be held this year in Tremont Temple, with Rev. Merle St. Croix Wright of New York, Mrs. Mary B. Davis of Pennsylvania, and Rev. Samuel R. Maxwell of Boston, as speakers. The Alliance Endowment Fund is now reported at the $10,000 mark, with interest and contributions increasing.

An interesting bit of news, especially to young people, students coming to Boston, or who may be thinking of taking up work at the Tuckerman School, is the vote passed at the last meeting of the Tuckerman incorporators to buy an attractive home of its own. "A school headquarters and dormitory under one roof, with simple but attractive rooms, a convenient locality, and the advantage of living at small cost are the privileges which this enterprise offers."

Recent settlements among the ministers are as follows: Rev. P. H. Cressey at Beverly; Rev. C. A. Roys at Deerfield; Rev. John E. Mark at E. Lexington; Rev. E. H. Hunt at Grafton; Rev. H. H. Schmacher at Hingham; Rev. A. R. Hussey at Lowell; Rev. O. C. Hawes at Newton Center—all in Massachusetts; Rev. Mr. Gerhardt at Manchester, N. H., and Rev. Mr. Muder at Castine, Me. Resignations are these: Revs. Mr. and Mrs. Whitney at Bernardston; Rev. C. A. Place at Sterling; Rev. C. F. Russell at Weston; Rev. H. C. Merrill at Whitman; Rev. E. M. Cosgrove of Somerville—all of Massachusetts, and Rev. S. L. Eberfeld of Peterboro, N. H. I am glad to announce the recovery of Rev. L. B. MacDonald of Concord after a long, serious illness.

CHARLES P. WELLMAN.

*Dorchester, Mass.*

# THE MIDDLE STATES LETTER

At the meeting of the Philadelphia League of Unitarian and Other Christian women, March 2nd, at the Spring Garden Church, the following memorials were placed on record:

Whereas, The Philadelphia League of Unitarian and Other Liberal Christian Women has been suddenly bereft of its beloved Recording Secretary, Miss Hanna E. Holcomb, who finished her life's journey on February 4th; therefore, be it

Resolved, That this organization, profoundly sensible of the irreparable loss sustained thereby, place on record its warm appreciation of her whose long period of usefulness has been a constant source of strength and enrichment to this church, wherein we are now assembled to offer our tributes of reverent affection to her precious memory.

By the illumination of her radiant soul, sympathetic with every noble impulse and every humane endeavor, may we, uplifted by her godly example, reconsecrate ourselves to those exalted principles of our faith so visibly embodied in her serene and steadfast life.

The Philadelphia League of Unitarian and Other Liberal Christian Women hears with profound sorrow of the death of Rev. Charles E. St. John and deeply mourns that the Unitarian cause in this

city and country has lost one of its ablest and most loyal exponents, a man whose fearless leadership in denominational affairs was unquestioned, and whose resolute voice was ever uplifted in the proclamation of that gospel so dear to his heart, and to which he gave such unfaltering devotion. A preacher of convincing power and a personality of heroic spirit and rare tenacity of purpose, he was beloved and honored by all men, and the precious legacy of his name and influence will enrich our own and future generations.

MABEL M. RORER,
*Corresponding Secretary.*

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THE MIDDLE STATES CONFERENCE.

A special meeting of the conference was held in All Souls' Church, New York, on Tuesday, March 21st, at which almost thirty of the churches were represented. For some years the salary of the Secretary of the Conference was borne equally by the Conference and the American Unitarian Association, but at the meeting at Syracuse about two years ago, the Conference voted to assume the full salary. The response on the part of the churches has not, however, enabled this arrangement to continue, and the Conference, recognizing this, voted to ask the American Unitarian Association to assume full responsibility for the salary of the Secretary and the maintenance of the New York headquarters. President S. A. Eliot of the A. U. A. was present, and on the basis of a vote of the Directors of the Association gave assurances of the willingness of the Association to do this if the churches of the Conference would help it bear the larger responsibility.

The death of Rev. Charles E. St. John takes from our ranks one of our dynamic, loyal and resourceful leaders. His missionary zeal seemed to increase, great as it had always been, as he heroically faced his physical weakness. His was a deeply religious nature and his assurance of the abiding reality of things spiritual quickened the faith of many a comrade. The Conference will miss his counsel and his forward-looking eagerness for the liberal faith.

Of the new missionary enterprises of the Conference, Paterson continues to hold regular Sunday evening services, Mr. Fairley, the Secretary of the Conference, being the preacher during the Sundays of March. The Sunday evening meetings at Trenton, started during the Billy Sunday campaign, are being continued in the beautiful High School Auditorium. A church has been organized with over sixty members. At Freedonia, Rev. H. J. Adlard of the Dunkirk Church has gathered a group of influential people for Sunday evening services. He has a regular congregation of over a hundred and the work is growing in importance.

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BALTIMORE, MD.

We have had a busy and profitable winter. Our "Forward Movement" is meeting with good success. We have opened a book room near the Sunday Tabernacle, which attracts a number of truth-seekers daily. We have had one "Preaching Mission" which was most successful, and we are to have another the week of March 19th. A new organization of young people, called "The Curtain Raisers," has been reading Shaw and Galsworthy all winter, besides giving the comedy, "A Scrap of Paper," for the benefit of our Settlement House. The Alliance has had a fair. The Sunday school has had the best year of its existence. Lastly, the minister has resigned to accept a call to the Unitarian church in Lowell, Mass.

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ORANGE, N. J.

The Orange church recently celebrated the twenty-fifth anniversary of its life. At the Sunday morning service, Mr. Hunt preached on "Twenty-five Years of Life in Orange, and the Influence Which This Church Has Had on Its Spiritual Life." Among the contributions of this church, he pointed out the civic influence which it has had, and the increase in a better feeling of sympathy and cooperation among the various denominations.

An adult Bible Class has been formed, with a large attendance, to study, under the leadership of one of the college graduates of the church, the evolution of the English Bible. The class meets at the same hour as the Sunday school.

On Christmas Sunday afternoon, the Christmas tableaux of the birth story were given in the church by the children

of the Sunday school. The lessons were read by the minister and carols were sung by the children. It was attended by a large audience.

The Men's Club has recently undertaken community work by holding open meetings to which all are invited. An illustrated lecture on the commercial possibilities of Alaska was recently given. The last of these open meetings was addressed by one of the Federal Government members of the Department of Labor, who spoke on "Industrial Peace." For this meeting, the Committee on Membership compiled a list of the residents of the neighborhood, and sent a postal card invitation to nearly fifty men. The invitation was accepted by some, and much appreciation expressed.

For more than a year now, a weekly calendar has been issued, giving notices of the meetings in the church, and items of local, civic and social interest, together with denominational news. During this time the attendance has gradually increased, and the whole life and spirit of the church has been deepened and strengthened.

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### Summit, N. J.

The three directions in which we have made the greatest strides are in church membership, in growing Sunday school activity, and in our course of winter lectures. Our church book shows an increase, last year, of thirty-six new members and our regular attendance indicates, what seems to be, a permanent interest on the part of a considerable number of others who, for one reason or another, have not cared to sign the book. Our Sunday school has increased its enrollment from about twelve to about sixty, if you include the adult class. We have given a Forum course of winter lectures. We have frequently filled the church to its capacity and twice have turned people away. There are many other signs of healthy activity and growth.

We are vigorously planning for a new church organ. I think it very likely that we shall have one by next fall.

We have started a Sunday school kindergarten on Montessori lines. We have a paid teacher who teaches in a Montessori school in a neighboring town. The class is still in the experimental stage, but it is going to work out some important things. It has an enrollment of between twenty and twenty-five children.

We have also had through the winter a young people's class in modern dancing which has interested a group of young people.

We have also as a people taken an interest in various public questions and public crises. For example, at the time of the Lusitania disaster, we sent to President Wilson a resolution of confidence in his stand at that time. At our church meeting, which was attended by over ninety of our people, we adopted a resolution urging Senators Martine and Hughes to support the Keating-Owen Child Labor Bill.

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### Rutherford, N. J.

Life in the parish of the Church of Our Father seems vigorous and healthy but of special achievements or features, there is nothing to tell.

Congregations are better and more regular than ever before.

The Sunday school is larger than it has ever been, augmented by several little ones, which speaks well for its future. Every fourth Saturday in the month, there is a Sunday school frolic in the Parish House; each class in Sunday school takes its turn as host for the afternoon, planning and providing all entertainment.

The Bluebirds and Camp Fire meet regularly every week.

The young boys of the parish have organized a club meeting in the Parish House on Sunday afternoons, under the able leadership of Mr. Thorne.

The baseball team are calling attention to the coming ball season by giving a dance in the Parish House next Friday evening to raise money for their equipment.

The Social and Dramatic Club has given a very creditable performance of "Chums" recently, after which there was dancing. Every month the club entertains in the Parish House, the last event being a masquerade dance which was unusually well attended, many of the costumes being clever and unique.

Dancing classes for young and old have been held every week during the winter in the Parish House.

The second Monday evening in the month is our parish social evening.

when members of the parish and their friends gather for cards, dancing or sociability.

On the fourth Monday evenings during the winter months, the minister has an "At Home" in the Parish House. These evenings have been a great success.

The Alliance has been busily at work all the year, holding regular meetings every other Wednesday, besides holding special affairs to increase both its "togetherness spirit" and its treasury. The returns from these affairs have enabled the Alliance to answer every financial appeal in Word and Work, to provide their Philanthropic Committee with the funds needed for its work, and to pay the two hundred dollar annual payment on the Parish House loan.

A silver tea was given to raise money to print the minister's sermon on "Unitarianism." On this occasion, Mrs. Davis was present and spoke in her usual interesting manner.

One of the most enjoyable and successful entertainments was the Kinder symphony given by the Alliance in February, many of the older members of the parish renewing their youth and displaying undreamed-of musical talent.

At the Alliance meetings, the minister is giving short talks on "Unitarianism."

During Lent there will be half-hour mid-week services held in the church every Wednesday afternoon at 4:30. At these services, the minister will speak on the "Beatitudes."

EDGAR SWAN WIERS.

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PLAINFIELD, N. J.

The church entered the new year somewhat encouraged. Owing to the good business methods of its officers, and particularly to the loyalty and activity of the women of the Alliance, the society was enabled to close the old year with all debts paid, and a small balance in the treasury. The Alliance had had a successful Christmas sale, which proved helpful in ways other than the financial way. Our people here are a liberal people, and the contributions for missionary and charitable objects always are larger than one would expect them to be —from so small a congregation. For many years the society has taken an annual collection for the local hospital. The collection taken the last Sunday in December amounted to $105. Three other annual collections are taken—for the American Unitarian Association, for the Middle States Conference, and for the Service Pension Society. Collections have been taken for the war sufferers and for the District Nursing Association.

Early in January, the society learned that it was to receive a bequest of $3,000 from Mrs. Abigail Whitney Howe, of Cambridge, Mass. Mrs. Howe had visited here, many years ago, and had become interested in this Church. The bequest will be paid within a year.

Cards have been sent out announcing the subjects of sermons for the Sundays in Lent, and Easter, and special effort will be made to bring these services to the attention of those in the community who may find themselves to be in sympathy with the spirit and the aim of a Church that stands for the cultivation of the Christian character in freedom. Several admirable persons so have found themselves recently, and have united with us.

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ELIZABETH, N. J.

The Elizabeth Church reports that with the passing of an epidemic of measles the ranks of the Sunday school have refilled until the problem of room is a serious one. Both Men's Club and Alliance are in a flourishing condition, the former with an attendance of forty at its March meeting. During March the pastor is giving a special series of Sunday evening talks on "The Unitarian Attitude Toward—the Bible, Jesus, the World, and Life." Easter Sunday it is hoped the pulpit will be filled by the pastor emeritus, Rev. Antoinette B. Blackwell, who soon reaches her ninety-first birthday.

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## A RESOLUTION.

I am only one—
But still I am one.
I cannot do everything,
But still I can
do something,
And because I cannot
do everything
I will not refuse to
do something
That I can do.

—EDWARD EVERETT HALE.

## ALLIANCE NEWS.

The Chicago Associate Alliance met at the Third Unitarian Church, March 16th, at 11:00 a. m., Mrs. Talbot in the chair. Prof. George B. Foster spoke on "Public Opinion and the Great Personality." The largest audience of the season greeted the well-known speaker. Mrs. Sperling led the discussion. A collection was taken for the National Alliance Endowment Fund. The Branch Alliance of the Third Church served the luncheon, and a social hour followed. The next meeting will be held at Unity Church, on Barry Ave., Thursday, April 27th, at 11:00 a. m. Rev. Celia Parker Woolley will speak on "Larger Aspects of the Race Problem." Leaders in discussion will be Mrs. J. C. Long, Miss M. Furness, Mrs. Alex Clark. A. M. Coxe,

*Secretary and Treasurer.*

The Alliance of Unitarian Women is celebrating its twenty-fifth birthday by endeavoring to raise a fund of twenty-five thousand dollars, the interest of which will be used for work in the field.

The great value of such work must be evident to all who know our Unitarian conditions. The Alliance is the organized effort of Unitarian women to nurture our religious thought in our home churches and to send it forth in ever-widening circles to those whom we can help. Ours is a constantly broadening missionary effort. Many times the Alliance branch has kept a church alive through a long period of depression in some place where Unitarianism is not fairly established until the tide has turned and the church has gone on to that modest success which seems to be all that most of our churches can hope for in communities more or less hostile.

It is evident that such heroic work as this requires that our isolated groups of Alliance women must be kept in touch with the larger aspects of the movement, lest their courage fail. And to form the link between the whole organized work of Unitarian women and these small struggling branches, a Field Secretary is definitely needed. The committee believes that she could be helpful in some of our middle western branches. There is work for her in every section of the country. Our desire in this instance is not so much to break new ground as to plant more solid foundations under structures already begun.

Over seven thousand of the twenty-five thousand dollars required has been already paid in. The Alliance will celebrate its twenty-fifth birthday at the annual meeting in May, when it is hoped that the fund may be complete.

All friends and members of the Alliance, all who believe its work to be of constructive value to our church, are urged to send contributions to Miss Anna M. Bancroft, Hopedale, Mass., President of the Alliance and Treasurer of this fund. Sara S. Gilson,

*For the Endowment Fund Committee.*

## FELLOWSHIP NOTICES.

The New England Fellowship Committee has received from Rev. John Mason Duncan, of the Congregational ministry, an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Sec., 169 Prichard St., Fitchburg, Mass.

Rev. Frederick H. Bodman, having satisfied the Committee on Fellowship, is hereby commended to our ministers and churches. Fellowship granted February 23, 1916. Ernest C. Smith, F. S. C. Wicks, Frank A. Gilmore, Western Fellowship Committee.

The Rev. John Nicol Mark is hereby commended to the ministers and churches of the Unitarian Fellowship for a probationary period of six months, ending September 9, 1916. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

The Rev. George Archibald Mark is hereby commended to the ministers and churches of the Unitarian Fellowship for a probationary period of six months, ending September 9, 1916. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

# Books by John Haynes Holmes

## Is Death the End?

**1—What Newspapers Say:**

"Distinguished throughout no less by its crystalline clearness of thought than by its fine sanity and courtesy. . . . Closely reasoned and exceedingly interesting, a valuable contribution to the literature of modern religious thought."
New York Times.

"As a resumé of the best thought of our day, . . . this book is a delight."
Chicago Record-Herald.

**2—What Religious Journals Say:**

"Mr. Holmes has produced an able book . . . and we predict a large circulation." The Christian Evangelist.

"An excellent statement. . . . The author has mastered his subject, while his own natural brilliancy as a writer lends a charm to the whole presentation which cannot be resisted. . . . The chapter (in Psychical Research) is the sanest analysis . . . which has yet appeared."
American Lutheran Survey.

**3—What Journals of Scholarship Say:**

"What impresses most of all is the author's wide acquaintance with and full appreciation of all that is new in modern thought. . . . His treatment of Psychical Research . . . is scholarly, logical and acute. . . . Style . . . vigorous, lively and stimulating."
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**4—What English Journals Say:**

"As cogent a presentation of the grounds of hope as we have found anywhere." The London Nation.

"The book's main interest lies in the skill with which it enlists modern scientific doctrines into service." Edinburgh Scotsman.

**Published by G. P. Putnam's Sons, New York City—$1.50—At all booksellers**

## The Revolutionary Function of the Modern Church

"An earnest, rational and illuminating presentation of practical conclusions as to the social duty of the church."—New York Times.

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"An able and brilliant book."—The Christian Register.

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## Marriage and Divorce

"A presentation fair and clear though brief."—Chicago Daily News.

"Formulates his views with admirable lucidity."—Rochester Post Express.

"Clear and valuable little book."—San Jose Mercury Herald.

"His views come as near offering a solution as any that we are ever likely to reach."—Rochester Herald.

**Published by Huebsch, New York City—50c**

# For What Do Unitarian Churches Stand?

*For the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.*

*For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.*

*For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.*

*For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.*

*For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.*

*For eternal life—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.*